

# THE LOVE OF THE SOVLE,

Made by that excellent learned man Mr. Gregorie Martin: and addressed by him to his owne Sisters, brought vp in heresie.

## TOGETHER

*With a letter of the same Author to a Schismaticke Gentleman of Authority, touching his dissembling in Religion, against his conscience and knowledge.*

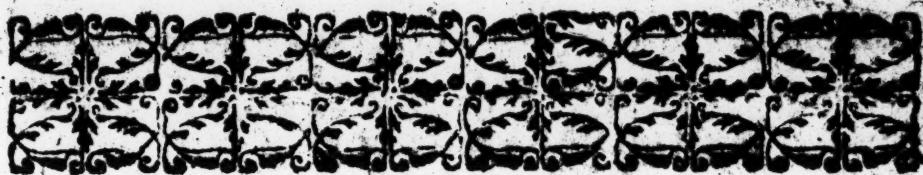
Wherinto is annexed, a sure and certaine Rule for the vnlearned, how to discerne betwixt the true & false Interpretation of holy Scripture. Taken out of the Apology of Fridericus Sraphlius, exceeding profitable for these perillous times.



AT S. C M E R S,  
For IOHN HEIGHAM Anno 1630  
With Permission







A  
LETTER SENT TO HIS  
SISTERS.

Married to Protestants, and themselves trained vp in heresy: where he sheweth and proueth the Catholique Church to be the true Church.

TO MY LOVING, AND BEST  
*beloued Sisters.*

**I**E ARE Sisters, my care, my loue, and of all worldly things (next to my good MOTHER) my greatest comfort and ioy. Vnlesse you did thinke that I doe most hartely loue you, you could not alwaies heretofore haue declared your exceeding loue, so plerifully towards me, for the which almighty God reward you. This my loue, because it is not a naturall affection only, but sincere and true Charity, forceth me to wish vnto you (my louing Sisters) not only many worldly commodities, which (God be thanked) you lacke not.

much more, all spirituall treasure and heavenly riches, whereof you cannot haue great store, because you dwell not where it groweth.

I know (good sisters) that you meane well, and most willing are you to doe that, which might please God: but in good sooth you are out of the way, and therefore the farther you hold on, the farther you are from your iourneies end, and the farther from heauen. The wise man saith: *Prou. 14. There is a way which seemeth to a man right, but the end thereof leadeth to destruction.* Beare with me if I write boldly, & tel you the truth plainly, I am your brother, I doe loue you as nature bindeth me, not only in worldly respect, but much more towards God. Your soules are deare vnto me, my hart alwaies mourneth to thinke vpon your dangerous state, wherein you stand. O good Sisters, the paine of hell exceedeth all tourments, and that fire shall burne for euer. Happy are they that keepe themselves by Gods great goodnes, within the Catholique Church, for out of it there is no hope of saluation. And most happy are they that hauing beene out of this Church by the wicked perswasions of false Preachers, when it pleaseth God to send them true teachers, will not remaine obstinate, but follow good exhortations, and good wholesome doctrine, and so returne againe as obedient children to Christ their Father, and to the Church their Mother, who are alwaies ready to receaue them: remembering that which a most ancient & learned

*The loue of the Soule.*

ried Father writeth. *He shall not haue God to be his Father, who will not haue the Church to be his Mother.* S. Augustine in 88. Psalm.

If you aske me what this Church is, that is called Catholique, and how you may know it, behold the true and certaine markes thereof, and your selfe iudge whether you be within it or no. This Church is a congregation of all true Christians, which began in Christ and his disciples at Hierusalem, and from thence grew, and multiplied thorough out the whole world, according as it is said in the Psalme: *Their sound* (speaking of the Apostles) *is gone out into the whole world, and their wordes into the endes of the earth.* Psalme 18. ver. 15.

*The first marke of the Church is to be visible.*

**S**O that the first mark of the church is, that it must growe and multiplie, be seene and appeare alwaies as a light in the world: and therefore Christ calleth it, *A city builded vpon a hill, which cannot be hid.* And the Blessed Martyr Saint Cyprian saith: The Church being lightened with the brightnes of our Lord, doth reach forth her beames throughout the whole world. And Saint Augustin, besides many other places to this purpose, compareth Christ and his Church, to that *Stone which was cut out of a hill, without mens hands, and after growe to be a mountain, so that it filled the whole earth.* For vndoubtedly



this stone wherof the Prophet speaketh is Christ, who was borne of a Virgin without the helpe of man, and is now growne from a few Apostles & disciples, to an infinit number of Christian people in all countries, confessing one Faith, and one Beliefe: and this is the Catholike Church, whereof your Creed telleth, and teacheth you to say, *I beleue the Catholique Church.*

Let vs see now whether this marke doth agree to your bretheren in England, who call themselves Protestants, or to vs, whom it pleaseth the to call Papists. First they call themselves in their bookes, the English Church, that is to say, of that faith which is professed in England: but we are of the Catholique Church, that is, of such a faith as is professed in France, in Spaine, in Fladders, Brabant, Zeland &c. In a great part of Germany, in all Italy, and beyond, wheresoeuer there be Christians, and is preached in the Indies, that neuer heard of Christ before, and encrease wonderfully. And within these fortie yeares, in England, Scotland, Irelande, Denmarke, and Germany, there was no other faith openly professed but ours. And now also in all these countries, how many are there thinke you of secret Catholikes, that wish for the old religion againe withall their hart, and follow the new only for feare? Nay how many are there especially in England, that do yet openly professe the Catholike Faith?

*Aske good Sisters, aske, and you shall learn*



*The loue of the Soules*

that all the prisons, not only of London, but of England, are full of them, because they wil not yeeld to these new proceedings, nor contaminate their soules with this new seruice, & leaue the old, true, & Catholike faith: Besides a number of sundry degrees, which are dead in prison: namely twenty three Bishops, all deprived of their liuing these twenty yeares, & now but two of them aliue: I omit Doctors, Deanes, Archdeacons, Knights, Squiers, partly in prison, partly departed the realme, and forsaking al, rather then they will forsake God, and his most true, and vndoubted Religion. This is true (good Sisters) as knoweth God: you seldome heare of these thinges, and therefore you thinke either there is no other religion, but that cold seruice without al comfort and deuotion which you see in your parish Church, or you thinke that must needes be the best, because you are not taught any other: whereas you see (if you belecue me) that all Christendome almost is of an other Religion. And therefore this is the Catholique Church, and yours, is worthily called by your owne Ministers, the Chutch of England.

*The second Marke is Succession.*

**B**Ut this shall better appeare if I giue you another marke of the true and Catholique Church which is, that it must continue for ever, and from the first beginning which was in Christ

and his Apostles, neuer to faile, but to appeare and be seene still as a citie vpon a hill, or a light in the world : For Christ said : *I will be with you vnto the end of the world.* Math. 28. Againe, *I will send you another comforter, the spirit of truth who shall remaine with you for euer.* And vnto Peter. *Vpon this rock will I build my Church, and the gates of hell shall not preuaile against it.* Math. 16. That is to say, the diuell and all his Ministers, shall neuer so preuaile against this Church, but that it will still appeare and professe one, and the same faith: So that there shall be no time, wherein this faith and this church is not. Now marke good Sisters I pray you hartily, whether your church & your English religion, hath bene alwaies in the world since Christs time. I will speake vnto you as before God, and as I shall answere before him at the latter day, and therefore I request you to marke well my wordes, and to consider of them. A whole thousand and five hundred yeares after Christ, your English religion was not heard of in any part of the world: but I told you before, that the true church must continue for euer, & appeare alwaies, vnlesse you thinke Christ is false of his promise. When began your religion then? Forsooth about fifty yeares agoe, by one Martin Luther in Germany, a Friar: who as well for other vngodly respects, as also because he would needes marry and breake his vowe which he had made of chastity, began to preach against the Catholique Church; and because he taught

great liberty, as that Princes ought not to reuerence the Pope: that all Priestes might marrye that no man need to fast, and such like: he found many Disciples in Germany, and hath vnto this day carnal and fleshly men that loue their owne pleasure, more then the will of God, & his holy Church.

But will you know what manner of man this was? Forsooth being examined by learned men, concerning his doctrine, he was so prest and angered with the force of truth, that he said in a great rage: *This quarrell was neuer begun for Gods sake, neither for his sake shall it be ended.* Will you know further, that he wrote against the Pope for malice, & not for conscience: himselfe in his letter to the Argentinēses saith: *I neither can deny, neither will I, that if Corolostadius or any other man, could fūe yeares agoe haue perswaded me, that in the Sacrament is nothing but bread and wine, he might haue deserved of me great thanks. For I laboured in that matter very carefully, knowing right well that by that meanes, I might much haue hindered the Popes authoritie.* Marke that this man would gladly haue found somewhat against the blessed Sacrament, but a long time he could not, till at length the Diuell had taught him to write against the Masse, as himselfe witnesseth in his bookes *Demissa angulari*, where he telleth what talke he and the Diuell had together. Much more could I tell you of this man, but of this little you may iudge, whether you may adventure to buld your faith



vpon this man, who liued within these fifty yeares, and to forsake the ancient faith of all christendome, continued from Christ vntil this day: for it is most certaine, that from this man came your new religion into England, but not immediately at the first when he began to preach, for *The Queens Maiesties father wrote a learned booke against Luter for the Pope. Afterward he forsooke him. not vpon Religion, or conscience, but vpon displeasure.*

King Henry the eight, wrote a learned booke very earnestly against him, which is common to be seē: but long after, partly whē the king began to take displeasure against the Pope, because he might not be married, and vnmarried as he list: partly and especially, when King Eduard, being in the beginning of his raigne, but a very child, was ouerruled by wicked counsellors, to maintaine such a Religion, as might best agree to their carnall appetite. This was the beginning of your Religion: for as for King Henry, he went not so far as they are now come: but whereas for his pleasure he put away the Popes Authority, and for his profit had plucked downe Abbies, he let all other points in a manner remaine as before, and for this repented before he died, as it is knowne, if not, woe be to him that euer he was borne: for there in the next world, good sisters, Kings and Queens come to their accounts, as well as you, and we poore folkes.

*I could haue told you of many learned and*



Vertuous men that were then put to death, because they would not yeeld to the King in his vnlawfull doing: knowing right well, that it was all contrary to the law of God. Amongst whom were these two: the Bishop of Rochester the most vertuous and best learned of all the cleargy, as appeared by his books: and Sir Thomas Moore L. Chancellor of England a Lay-man, who for his vertue, wisedome and learning, passed all temporall men that euer were in that realme, as appeareth by his learned workes written in the English tongue, but now not suffered to be read, because they teach the Catholique faith. Some men will tell you they were beheaded for treason, but beleue them not, vnles it be treason to obey God rather then Princes, surely other treason they committed none.

*The third marke is Vnity.*

**O**Ne marke more I will shew you to discern the true Church, and that in few wordes, but so plaine that your selfe will confesse it. To know the Catholique Church, this is a certaine and infallible marke, if it be in Vnity and concord, if it haue an agreement and consent of hearts and opinions: that is to say, if it haue but one faith and religion: For of the true Church it is said: *The whole multitude of beleevers had one heart and one mind. Act. 4.* And S. Paul saith: *One God, one Faith, one Baptisme. Eph. 4.* And againe: *Gal. 3.*

*a God of disention, but of peace and vnity. 1. Cor. 14.*  
 Looke now and consider the estate of your Protestants in England only, are they all of one religion? Haue you not among them, some Lutherans, some Caluinists, some Puritans, all agreeing against the Pope, and disagreeing one from the other? Do not your Lutherans preach, yea before the Queene, not without great thanks for their labour, that the body of Christ is really present in the Sacrament? And doe not your Caluinists preach cleane contrary, that there is only bread and wine? And as for your Puritanes, do not they preach and write so farre contrary from the other two, that they are now forbidden to preach and cast into prison, and put from all liuings? Yea the Cōmunion booke it selfe, doth it not now say cleane contrary, to that which it said in the latter end of King Henry his time? Then you were expresly commanded to beleue, that vnder each kinde of bread and wine, are containned the body and bloud of Christ, now it is a petty treason to say so; I speak not heere of Denmarke, of Geneua, of other cities in Germany who are all Protestants, & are differing among themselues, and from you, I haue only declared how great diuersity & disagreeing there is among your Protestantes at home, within one little Ilands which is so euident and so far from good christianity, that it may be vnto you a very certaine & sure token, that the true faith cannot be among them, which

hitherto cannot agree in one faith; each condemning the others opinion.

Thus (dearely, beloued, and my very louing sisters) I haue giuen you certaine generall marks to learne the true church: To write all were infinite, because all books are full of our religion, I trust heereafter to instruct you in euery point as you would desire, and I pray God giue you grace, that you may desire it: All at once would be too tedious: In the meane time remember these two things: *When your religion began, and by whom*, and how it came at length into England. This is the yeare of Christ a thousand five hundred eighty and three. Luther began to preach within these fiftie yeares: If he preached the truth, then all before him were deceaued: where was the Church of Christ in all the world for a thousand and five hundred yeares before him, and how is Christ true of his promise that said: *I will remaine with you for euer, and the holy Ghost shall teach you all truth, and the gates of hell shall not preuaile against it.* But for our Church, that is to say, the Catholike Church, we can shew how it is growne, and continued from the Apostles vntil this day, and neuer failed: we can reckon you from time to time, Councels, Bishops, Doctors, infinite numbers of good Christians of all ages, that were of our faith, and of our Church. Can your Ministers deny but that S. Chrysostome alloweth praying to Saintes? Or that S. Hierome calleth the Bishop of Rome, supreme head of



the whole Church vnder Christ? Or that S. Augustine prayed for his mother being dead? Or that he honored the reliques of S. Steuen? Or that S. Gregory said Masse? Or that S. Ambrose saith; Before the wordes of consecration, it is bread, and wine, but after the wordes are spoken by the Priest, it is the very body and bloud of Christ? Or that all Christians in S. Augustines time, did worship the blessed Sacramēt? Or that the second Councell of Nice, did many hundred yeares agoe allow the vse of images, for the memory, and representation of Christ, and his Saints, condemning Image-breakers. Or that S. Bernard was an Abbot and had Monkes vnder him, as in Catholicke countreis now a daies? can they denie but that all this is true? and dare they deny these vertuous Fathers and Doctors of the Church, to be now Saints in heauen?

O my good Sisters, that you could vnderstand their bookes and their writings, that you might your selues see what they say, and what wonderfull men they were, endued with the spirit of God exceedingly, aboue other, euen good men, much more the your licentious leaders. I doubt not but if you would suspect your new Doctors, and follow these, you should perceauce they had the Scriptures at their fingers ends; they knew right well the meaning and sence thereof, night and day by fasting prayer and chaste life, beseeching God that they might vnderstand & truly expound his word. O what a difference is there  
betweene



betweene them and these new preachers? Sisters,  
I appeale to your consciences, whether will you,  
or ought you to trust in the expounding of Scrip-  
ture, your young, vnlearned, and fleshly Mini-  
sters, or these auncient, most skillfull, and most  
vertuous Fathers?

When Christ saied: *Take eate this is my body.* All  
these Fathers say and agree, that it was his body  
in very deed: your ministers tell you it was but  
Bread and Wine. When Christ sayed to Peter  
*thou art Peter, that is a rocke, and on this rocke will  
I build my Church.* Mar. 16. These Fathers say that  
Peter was made heade of the Church, and after  
him all his successors in the See of Rome, where  
Peter was the first Bishop. Your Ministers tell  
you that Peter had no more preheminence then  
the other Apostles, and therefore the Bishop of  
Rome hath no more authority then another Bi-  
shop hath. When Christ saied to his Apostles. *Re-  
ceiue yee the Holy Ghost, Whatsoeuer yee loose in earth,  
shall be loosed in heauen, and Whatsoeuer yee bind  
in earth, it shall be bound in heauen.* These Fathers  
say that Christ gaue to his Church authoritie  
to remit sinne by the ministry of the Priest, to  
all such as doe truly repent, and therefore will  
haue the people goe to confession: your Mini-  
sters haue taken that comfortable Sacrament of  
Penance away altogether. When Raphaell the  
Angell saith in the twelfth chapter of Tobias:  
*That he did offer up Tobias prayer to almighty God.* And  
when in the second of Machabees the strength

chapter, Onias the Priest saith of Ieremy, being dead. *This is he that prayeth much for his people, and for the holy City.* These Fathers say, the Angels and Saints do pray for vs, and that we may pray to them: your ministers doe not sticke to say, that these bookes of Tobie, & the Machabees, are scant good Scripture.

Many other thinges like vnto these, I could reckon, but I should be too long, fearing least I should weary you: these few are sufficient to giue you a rast of such markes as may shew you the Catholicke Church. These and many other great reasons do keepe al good Christians within the Church. These things make so many Catholickes, partly to haue suffered death: partly to haue died in prison: partly to continue in prison so many yeares: partly to forsake their pleasant countrey, their deere friendes, and to liue to their conscience among straungers, being thought of many worldly men to be very fooles for so doing: but they know right well, that the wisdom of this world, is foolishnes before God. And Christ saith: *He that loueth father and mother, sister and brother, better then me, is not worthy of me.* Mat. 10.

Sisters, giue me leaue to tell you somewhat of my selfe, not for any bragge, but the more to moue you, and to giue God all the praise for his great goodnesse towards me. It pleased my Parents to bring me vp in learning as you know; As I was not the best, so I was at all times not counted

counted the worst among my fellowes and companions: some small estimation I had in Oxford about my desert, more afterwards when it pleased the Duke to make me, though vnworthy, Tutor to the Earle his sone. As long as his Grace did prosper, I liued in his house to my conscience without trouble: When he was in the Tower, and other men ruled his house, I was willed to receaue the Communion, or to depart: if I would haue yeelded, I had very large offers, which I need not to tell. It pleased God to stay me so with his grace, that I chose rather to forsake all, then to doe against my beleefe, against my knowledge, against my conscience, against the law of Almighty God: For a time I lay secretly in England; afterwards I came beyond the Seas into these Catholique countries, out of scisme and heresie: for the which I doe thanke almighty God much more then for all the estimation that I had, or might haue had in England. Whatsoever my estate is here, I do more esteeme it, then all the riches of England as it now standeth.

And were I so mad thinke you, to forsake all preferment, all liuinges, all estimation, to liue from my good mother, from you my louing sisters, and your husbands, from other my deare friends and companions, out of mine owne most pleasant countrey, would I doe this, thinke you, but that my learning and my conscience, telleth me, that to follow your religion is present dan-



ger of body and soule, and to be in the Catho-  
licke Church is the only way to saluation? Fie  
vpon al worldly riches, when the soule is in dan-  
ger: nothing is so precious as the soule: first seek  
the kingdome of heauen, and for other thin-  
ges, as it pleaseth God. O that I might vnder-  
stand once, you were of my minde, and of the  
Catholicke Religion: O my heart would leape  
for ioy, to consider that although we cannot liue  
together vpon earth, yet we may hereafter meet  
in heauen: which is vnpossible as long as we dis-  
agree in faith. Saint Paul saith: *There is one God,*  
*one Faith, one Baptisme.* S. Augustine saith, speaking  
of one Emeritus. *He cannot be saued but, in the Ca-*  
*tholicke Church.*

Do you thinke it sufficient to beleue in the  
Father, in the Sonne, and in the holy Ghost?  
Harken what S. Augustine saith in the 88. Psal-  
me. *What doth it profit thee, if thou confesse the Lord? If*  
*thou honour God? If thou preach, and praise him? If thou*  
*acknowledge his Sonne? If thou confesse that he sitteth*  
*at the right hand of his Father? What doth this profite*  
*thee, if thou blaspheme his church?* S. Athanasius in his  
Creed saith: *Whosoever will be saued, it is necessary*  
*that he hold the Catholicke Faith, which Faith, vnles a*  
*man beleue in all points, and euery Article, without*  
*doubt (saith he) he shall perish euerlastingly.* One  
point is (good Sisters) that Christ gaue vs at his  
last supper, his owne blessed body and bloud to  
feed vpon in the remembrance of his bitter death:  
he that saith it is not so, doth he beleue in  
Christ?



Christ Doth he not in effect say, that Chist was not able to do it, and by that reason that he was not omnipotēt? For when the three Euangelists report it so plainly, and S. Paul after them: *Take eate this is my body, that shalbe deliuered for you: This is my bloud that shalbe shed for you.* Math. 26. Marc. 14. Luc. 22. 1. Corin. 11. What maketh a man to doubt, but that it is so indeed? O you wil say, I see nothing but bread and wine. If you should see his body, no God a mercy if you did belecue it. But Christ said to Thomas: *Thou Thomas dost belecue because thou hast seene: but happy are they that belecue when they see not.* Ioan. 20.

I pray you when the three Wise men came from the East to worship Christ, what did they see in him? Forsooth a yong Infant, not able to helpe himselfe, sucking his Mother, a poore Carpenters wife, and that in an Oxe staule: yet they fell downe and worshipped him as God: Is it not as easie to belecue the bodie of Christ is vnder the forme of bread, as that Almighty God himself was then vnder the shape of a seelie weake infant? O good Sisters, vnles you belecue, you shall neuer vnderstand: belecue once Christs words, and that he is Almighty, and that he is able to do whatsoeuer he saith, and you will thinke that all is easie: returne to the Catholicke Church, and be content to learne that which you know not, of them that will not for all the world deceaue you, & you shall find exceeding comfort.

When Christ shall say at the latter day, as it

were in this manner. Was it not of my great kindnesse, that I left vnto you mine owne bodie and bloud? & was it not of my exceeding goodnes, and wisdom to leaue it, not in the forme of flesh and bloud, least your nature should abhorre it, but of bread & wine which cā be loathsome to no man? And you make me this gaie recompence, saying that it was nothing but bread and wine, because you could tast nothing els in your mouth, and because your new Preachers could you so, whom I sent not? Were not you christned in another faith? Did not my church *which is my spouse. Apoc. 21. and the pillar of truth. 1. Tim. 3.* alwaies teach otherwise? What haue you to saie for your selues, but that you most vnkindlie abused that blessed Sacrament and heauenlie misterie, and make me a liar, and denie my omnipotencie, and therefore deserue eternall damnation, with all such as haue deceaued you?

When Christ shall saie this, will it not be a heauie case? When *S. Cyprian, S. Ambrose, S. Chrysostome, S. Augustine, S. Hierome, S. Gregory, S. Bernard*, all the old Fathers, now Saints in heauen, shall come and beare witnesse against you, and saie that they taught otherwise? When your Bishops that are now partly dead, and partly in prison for the defending of this cause, shall condēne you because you did not follow their good example? When your owne Doctors & teachers shall not be able to answere for themselves, will it

it not be a pittifull case? But I hope better of you (good Sisters) I cannot mistrust your good natures, but that you will be glad to learne the truth: which Almighty God graunt vnto you for his deare Sonnes sake, who died for vs: and that I may heare some comfortable newes from you.

Do but signify vnto me that you are content, if any thing be amisse, to be better instructed. Proue me what I can say for any thing that troubleth your consciences: It shalbe far better newes vnto me, to receaue two lines from you to such a purpose, then to vnderstand that your husbands were made Lords, and you Ladies. He is rich that is in the Catholicke Church: and he is honourable, that is in the fauour of God. Sisters, if I might doe you good to God-ward, I would not sticke to aduenture this body of mine to saue your soules, to come and talke with you: my bodie is not more precious vnto me, the your soules: how you are disposed, and what you would haue me to do for your sakes, let me vnderstand by the next. Deale wisely I pray you, and warilie, both for your owne sake, and for our good friend this bearer: It is not reason, that for his good will, he should incurre any danger: God forbid, my trust is in your wisdom, that you will keepe this very close till heerafter, by reason of the great persecution.

The matter is waighty, and concerneth both you & this bearer very much: be wise & trusty.



and deceaue not your Brother that loueth you as himselfe, and therefore wisheth by all meanesto do you good. S. Paul saith. 1. Tim. 5. *He that hath not regarde of his owne kindred, hath denyed the faith, and is worse then an insidell.* S. Chrysostome vpon the same place writteth thus: *If a man instruct strangers in the Faith, and suffer his owne kinne to continue in their errour, with whom he were like to preuaile most, because they make most account of him, were he not a most cruell and barbarous man?* For this cause I write vnto you, and wish you all grace, goodnesse, and all heavenly comfort: last of all, and least of all to prosper in this world, and yet I wish you that with all my hart, at the pleasure of God.

Other good thing I haue none to send you but this, I will remaine in your debt for your gentle tokens. Commend me to your selues, your louing husbands, and your litle ones, and when you haue learned to beleue right your selues, bring them vp accordingly, & reach them to feare God. Make much of this bearer I pray you, and saue him harmeles by your wise & discreet dealing. Almighty God preserue you, and by his holy spirit lead you into all truth, Amen.

A L E T



A  
LETTER SENT TO A  
GENTLEMAN OF  
AUTHORITY.

*Touching his following the world, & dissembling  
in Religion against his conscience, and  
knowledge.*

**R** I G H T Worshipfull, although your worldly dignitie, and the iust opinion of your great wisdom, compared with my contraries, might feare me from writing vnto you in this bould manner, yet many things moued me, especiallie my charitie towards you, to whom I am beholding, for causes which you may remember, and my dutie towards God, whose good motion I hope it was, that I should tell you rather friendlie, then finelie, plainelie then curiously, that which your selfe doe know much better, but haue not cause so well to remember: *Because that vexation doth giue vnderstanding. And man when he was in honour, did not vnderstand. Psal. 48.* Which difference in estate, maketh that the yonger man for yeares & more

B. 4

simple

simple for wit, and knowledge, may notwithstanding sometime truelie say with the Prophet: *aboue auncients haue I vnderstood, because I haue inquired out thy commandements.* Psalm. 118.

Presupposing then that you are in conscience a Catholique, and seeing that in outward shew your professe the contrary, I am bould to reason familiarlie with you, and to demandaund: whether you thinke it lawfull to belecue one thing inwardlie, and to protest the contrary openly? And how you can auoid these euident Scriptures: *With the mouth confession is made to saluation. He that shall deny me before men, I also will deny him before my Father which is in heauen.* But if you thinke it vnlawfull so to doe, because you wote well it is condemned of old in the heretiks called Helcesaitistes, and Priscilianistes and yet doe against your owne perswasion, how answere you these places: *Blessed is he that iudgeth not himselfe in that which he approueth. And whatsoever is not of Faith, is sinne.* Roman. 6. That is (as Saint Augustine, and others expound it) *reluctante conscientia*: Our conscience struing against it. If neither the one, nor the other, but you are perswaded that a man may lawfully professe both religions as time & Prince altereth, besides that it was the heresie of Basilides, τὸ ἀδιαφορεῖν, as Nicephorus writeth, what interpretation haue you for these Scriptures: *Vsquequo claudicaris in vtramque partem?* &c. 3. Reg. 18. 21. *How long haule you on both sides? If our Lord be God? follow him: But if Baal? follow him.* And againe;



again: *Cor ingrediens duas vias &c.* A hart that goeth  
 two wayes, shall not haue successe, and the peruerse of  
 hart, shall be scandalized in them. *Eccles. 3.* And: You  
 cannot drinke the chalice of our Lord, and the chalice of  
 deuils: *1. Cor. 10. 21.* You cannot serue two Maisters.  
 He that gathereth not with me, scattereth. And againe:  
 Doth the fountaine giue foorth at one hole, sweete and  
 sower water? And yet againe: But because thou art  
 luke warme, and neither cold nor boate, I will begin to  
 vomit thee out of my mouth. I neede not vrge the ter-  
 rible threatnings, your wisdom may earnest-  
 lie consider of it. But it is possible, that you  
 mislike of certaine things in the Catholike reli-  
 gion, which you would wish to be otherwise, and  
 conceaue a mixte religion, compounded of that  
 which is best in both. But right worshipfull, you  
 are in mine opinion wiser then they, who nor-  
 withstanding for this singularitie are esteemed  
 to be wise men, and of graue iudgement, but of  
 the vnwiser sort. You know concerning things  
 to be misliked, either they pertaine to faith, or  
 to manners: If these later offend, you wot what  
 Saint Augustine hath long agoe answered the  
 Donatistes: *Tollerare Ecclesiam, non probare &c.* That  
 the Church doth tollerate, and not approue them, and  
 that there is so great quantity of chaffe, that it couereth  
 the corne, till he come that hath the sanne in his hands  
 to purge his floore.

If any point of doctrine agreed vpon by the  
 whole Church (which is alwaies directed by the  
 Holy Ghost) misliketh you? You may vpon dec-  
 per

per consideration, iustle feare, least your selfe, or any other man in this case, be not a true Catholicke, nor of that Church, out of which is no saluation: For that which is the ground of your faith in one point, must consequentlie be the ground of it in all the rest. So that if you beleeue (as you doe) the presence of Christ in the blessed Sacrament, because the vniuersal church out of the scriptures hath so concluded: then if the same Church doe define any other Article, for example, *Of Purgatorie, of praying to Saints, of Pilgrimage, of Pardons, of Images*, you must in like maner beleeue the same. If not? What authoritie doe you follow? what doe you make your ground; but your singuler fancie, as in these, so in all the rest which you seeme to beleeue?

Farre from the obedience which the Apostle teacheth: Captiuating their vnderstanding to the obedience of faith: And verie wide from S. Austens most learned and humble opinion. I *would not beleeue the Gospell, except the authoritie of the Church did moue me.* He that saied so, would he not also vpon occasion offered, boldlie and confidentlie haue said: I beleeue there is Purgatory: that there are Pardons in the Church: that we may pray to Saints, because the Church doth reach me to beleeue so? And if you aske him what church: he would send you to his long treatises against the Donatists, and shew you as in a glasse, a verie liuelie description of this present Catholicke Roman Church. No doubt the authori-

thority of the Church, is either so necessarie, or so sufficient a foundation to build vpon, that without the warrant of it, a man beleeueth nothing, because he beleeneth his owne braines: & with it, a man may and ought, euen against humane reason, beleue any thing, because it is the Oracle of the holie Ghost.

And in good sooth, it is a small reason to credite one article, and discredite an other, both defined by the Church. As to saie: this is golde, and this is copper, both being tried golde by the touchstone: which is to say in plaine wordes, this I will, and this I will not. *Sic volo, sic iubeo, stat pro ratione voluntas.* Vnnaturall children, and therefore indeed no true children, that deuide their mother the Church, liking this, and misliking that: which is properly *deuidere sententiam*: Euen as Salomon iudged most truely, her to be the false mother, that required most impudentlie: *Be it neither to me, nor to thee: But let it be deuided.* 3. Reg. 3. *Quid prodest? &c.* What doth it profit thee (saith S. Austen) if thou confesse our Lord, if thou honor God, if thou praise him, if thou dost acknowledge his sonne, and confesse him to sit at the right hand of the Father, and yet doest blaspheme his Church? And after he had recited all the heresies before, and in his time, he saith: *Omnis Christianus Catholicus &c.* Euerie Christian Catholicke ought not to beleue these things, but it followeth not that euerie one that beleueth not these thinges, ought to thinke and accompt himselfe to be a Christian Catholicke, for there may be many other here-



heresies which are not reckoned vp in this booke, any one of the which, whosoever holdeth, is not a Christian Catholique. And therefore. Athanasius in Symbolo saith: Which (Catholique faith) except euerie one do keepe wholly and inuiolable, without doubt he shal perish euermore lastingly. Thus much I haue saied by the way, rather to you, then of you: because I haue knowne certaine learned and wise men, of that misliking and distinguishing humor.

But to you I wil talke as to one that is in conscience a full Catholique, and for outward behauour may be esteemed contrarie. S. Austen exhorteth vs: *Amemus Dominum Deum nostrum, &c.* Let vs loue our Lord God, let vs loue his Church: Him as our Father, her as our Mother. This Marriage is knitte together with great charitie. No man offendeth the one, and deserueth thankses of the other. Let no man say, I go to the Idols, and yet for all that I doe not forsake Gods Church: I am a Catholique, houlding thy Mother (in harte) and offending thy Father (in fact openly) &c.) I neede not tell you, that to communicate with Idolaters & with hereticks, is all one, *Quia omnis heresis Idolum est sectatorum eius.* Because all heresie (as S. Hierome saith) is the Idoll of her followers. And therefore S. Austen, declaring the danger of the one, to be more then the other, saith: *Ab illis qui longe sunt &c.* We may easilie beware of those that be a farre off, for he doth not so soone deceaue me, which saith come adore the Idoll: he is very farre from me. Art thou a Christian? I am a Christian saith he: he is neere to me: he is against me euermore hand: re-  
deame

deeme thy soule in peace from those which are neere vnto thee. S. Ambrose saith: *Fraterno nomine &c.* They persecute the Church vnder the name of a brother, but not brotherly: truly they desire to wound vs with their murdering sword, vnder the chosen name of a Christian, and a certain fained brother-hood of faith.

Now if the pretended name of a Christian, doth so easely procure credite to false doctrine? Whath doth the name of a Catholicke, to perswade erroneous opinions? Which I beseech you consider deepe lie. For a Catholicke you are esteemed, and learned and wise: Manie good meaning men that gladlie would doe well, doe depend vpon you, harken what you say, looke what you doe: and because they are determined to follow you, by your doing ill, and saying worse, you doe pittifullie infect manie hartes, either with errors, or dissimulation, and wound their soules to euerlasting death: & that because they count you a Catholique, and therefore are perswaded, that you will not teach them amisse.

Surelie, if Heresie should choose persons for hir commendations, there could be no greater pollicie, then to hire such, as among the simple are accounted for wise Catholiques, and of them to be so esteemed, as indeed you are. But alas to be a slaue to heretical aduancements, doth not become a wise man: and so great contempt of Christ and his Church, can not stand with the name of a Catholique; Besides that, the danger thereof

thereof is terrible, and with litle consideration, may iustly make a stonie harte to quake and tréble. For what will you alledge at the later day? or vnder what name will you plead for your saluation? *When he shall render euerie man according to his workes.* Mat. 6. 27. That you are a Christian? But Christ will answer: *Non agnosco nomen meum, &c.* I doe not acknowledge my name, where I doe not acknowledge my doctrine. That you are a Catholicke? But Christ will say, *if thou sawest a theife, thou rankest after him.* And my name through you is blasphemed amongst heretikes. And of close dissembling Catholikes, their bellie is filled with my secrets. Ps. 16. When our sweet Sauour (who made that notable confession for euerie one of vs before Pontius Pilate) shall thus say vnto you that you dare not confesse him, wil you not then wish that you had praied with the Prophet: *Take not away out of my mouth the word of truth vntillie.* Ps. 118. And that you had done with the Prophet: *I haue not hid thy truth from the great Councell* And: *Lo I will not stay my lippes, Lord thou hast knowne.* Psal. 30.

Looke well vpon your person, your calling, your place, what a foule example it is to others, and when such a man doth (I will not say) further, but tollerate only and dissemble false religion. Wo be to the world for scandale. S. Aust: hath a place much worthy of your consideration. *Si indifferenter habuero errorem tuum &c.* If I (being a guide of others) should make it (in the weaker sorte) a matter indifferent, to be of your error, then



then the Strong in faith would note it, and thinke it were no matter of importaunce to fall in to heresie. Therefore when any commoditie that the world might proffer by changing of his religion: the strong prone to perish would straight say to me: Tush, God is on this side, and that side, there is no difference, men only falling at variance about the matter, haue made all this a doe, God may be serued on each hand. If some Donatist (so was the secte of that time called, as now Protestant or Caluinist) should happely say vnto him. I will not bestow my daughter vpon thee, except thou wilt be of our secte, such a one had need to take good heede and say, if it were no hurt, but an indifferent matter to be of the Donatistes partie, then our Pastours would not speake so many thinges against them, they would not busie themselves so much about that error. Therefore if we cease and hold our peace, he will say all contrarie: Surelie if it were so ill a thing to be of the secte or part of Donatus, our Pastors would speake against it: would reprove them: would seeke to winne them: If they erred, they would reuoke them, if they be lost, they would seeke them.

If it be such a blocke for other men to stumble at, when the learned and wise doth not confute heresie? what is it when he followeth it himselfe, and dissemblinglie praiseth it? Alas you cannot denie, but that you doe so, And so through thy knowledge, the weake brother shall perish for whom Christ hath died. 1. Cor. 8. S. Cyprian bringeth in children, whose Parentes example made them denie Christ, pleading for themselves at the day of Iudgement, in this manner. Aug. ep. 23. Nes

*nihil fecimus, &c.* We our selues did nothing: We forsooke not of our owne accord the meate and cup of our Lord, and hastened to prophane contagions: other mens faithlesnes destroyed vs. Wee felt our parents murderers of vs their owne children, they for vs denied the Church our mother, they forsooke God our Father, that being in our young and vnskillfull yeares, and wholly ignorant of the Wickednes, We might be intangled by others in the fellowship of the sinne, and be intrapped by other mens fraude.

If the young children may thus accuse their naturall parents, or such as were their bringers vp, in the case of Idolatrie? may not the simple and ignorant people impute their damnation to such as are their rulers in the case of heresie? I will not dispute how the crimes doe differ to commit Idolatrie, and to countenance, and further heresie, both against a mans conscience, but because dissimulation is the least of them, & scandalize *fratres*, is an horrible sinne, therefore the authorities which serued sometimes against the one, may now be aptlie vsed against the other. S. Austen saith. *Apparet illud esse &c.* It is euident that we be forbidden to vse any thing whatsoever for the honour of straunge Gods, or in such sorte as we may be thought to vse it to that end, so taking it, that though we in our harts contemne it, we yet prouoke them that see not our mindes, to honor the same. Eph. 154. And againe speaking of Seneca: *Eo damnabilis &c.* He did so much more damnable worship Idols, for that he so did those things which he did in fained shew only

only, that the people might thinke he did them truly and vnfaignedly.

For how shal the people iudge, but according as they see and heare? If a good meaning or interpretation would serue: Peter, might haue sayed (as some old writers excused him) that *dicendo, nescio hominem*, &c. saying: I knowe not the man, he meant I knowe him not for a pure man, but for God, made man. Theod. in c. 22. Luc. But: *Cum totum fidei* &c. Seing the whole Sacrament of faith is knowne to consist in the confession of Christ his name, he shall be deemed to denie him, that seeketh deceitfull and vaine shiftes for his excuse: and he that would be compted to haue satisfied or fulfilled lawes or statutes promulgated against the Gospell, in that he must be adiudged to haue obeyed them, that he would haue himselfe seeme to haue done it. And therefore constant Elzearus would not eate, no nor lawfull meates, lest it should be thought he did eate meates vnlawfull. I appeale to your conscience onely (for what neede I vrge euident places) whether these authorities do not concerne you? S. Ambrose saith: *Licet tibi filere in negotio*, &c. It is lawfull for thee in a monie matter only to bould thy peace, though it were the part of a constant man euen therein also to stand in a matter of equity: but in the cause of God, where communion or felowship in faith is in perill, euen to dissemble, is no small sinne.

O but it is good wisdom to mainteine our credit in euerie occasion, and to loose neither welch nor estimation. I wounder that any wise man should thinke so. Much like as Cato Vri-



cēsis thought it great manhood to kill himselfe; and the secular Poet calleth it. *Caronis nobile latam*: Caron his noble death: Whereas S. Austen pro- ueth it to haue bene dastardlie cowardnes, and womanish pusillanimitie: Right so, that world- lie wisdom, is foolishnes with God, vnlesse a Chri- stian man may say with the vnchristned & pro- phane Oratour: *Seruire temporibus sapientis semper est habitum*: It was alwaies compted wisdom, to apply himselfe vnto the time. And *Non idem semper dicere, &c.* We ought not to speake the same thing alwaies, but to approue the same thing still. And: *Quem fugiam scio, &c.* I know whom I should flie: but I know not to whom to flie. O but we are commaunded to obey our Prince: I need not tell you how far, and in what degrees: S. Peter and S. Iohn tell you by their ex- ample the case must be limited. I will only put you in mind of other worthy mē sometime in the Church: and as it were hould you the booke to read how they haue delt with Princes & Poten- tats vpon the like occasion: what vehement per- swasions, most manifestly they resisted for his sake: *Who is terrible and taketh away the spirit of Prin- ces, terrible to the Kings of the earth.* Psal. 25.

Theodoretus writeth thus: *Cum præsfectus (Mo- destus) Casarem venisset, &c.* When the Lieutenant was come to Cesar, he called for Basill the great, and receaued him honorably, and by a sweet and gentle speech exhorted him to yeeld to the time, and not vpon too cu- rious obseruation of some points of no great weight, to betray so many and so great churches, promising him  
withall,

Withall, to reconcile him to the Emperours fauour, and affirming that much good might come thereof to many. To Whom this diuine man answered, that his tale were fit to perswade children and such others which would easelie like of such offers: but that those which are brought vp in holy write, can not suffer one syllable of heauenlie doctrine and lawes to be betrayed, but for defence thereof would embrace, if neede require, any kinde of death. As for the amitie of the Emperor, if it might be had with piete, I would much esteeme it, but without that, I say it is pernicious.

May it please you to read a litle after the constant confession of the Priestes and Deacons of Alexandria, being exhorted by Magnus the Count: *Vt autam fiden &c.* To betray their Ancestors faith receaued of the Apostles by succession of the Fathers, affirming that Valens the most clement Emperour, would be much pleased thereby; Lastly with great vehemency of speech and loud voice, he uttered these wordes O miserable men, obey, assent to the Arians opinion, for though your religion were true, the diuine Maiestie would pardon you, seeing you fall not from it willingly, but of necessity compelled: for there is euer iust excuse to them that offend by necessity, though when a man falleth willingly, he cannot be without blame. Read the place, and marke how litle they esteemed these worldly perswasions, which I haue therefore recited at large, because the world is prone now a daies, not only to vse, but also to follow, the like inchauntments.

But must the Prince needes be soothed? Then

Symeones an Archbishop of Persia, is without cause praised in the Ecclesiastical histories. Soto. lib. 1. cap. 8. *Qui introductus ad Saporem &c.* Who being brought to King Sapor to geue an accompt of his faith, neither was any whit afraid, neither adored the King: wherat the King being offended, demaunded why he now did not his duty to him, as at other times before he had done? To whom Symeon, I was not, saied he, before brought to your presence to renounce the true God, and therefore then I refused not to doe due honour to the King, but now it is not lawfull to doe the same, for now I come to combat for piety and our religion.

That to obserue times (Right Wor:) was good wisdom, so to honour the Prince at one time, that God be not dishonored at an other time. This was to render to Cesar, the things that are Cessars: and the things that are Gods, to God. O that all Prelates, and Rulers (in worldly consideration worthy men) would learne by these examples and the like, to teach Princes, rather then to be taught by them: to be stout in Gods cause, and so happily to winn both the Prince and the people, rather then by the cōtrary to peruert them. Will you haue an example of such lamentable consequents: *Vlphilas Gothorum Episcopus &c.* Theod. li. 4. c. 32. *Vlphilas* Bishop of the Gothes, whose words the people compted of as of very lawes, being corrupted of Eudoxius by mony, so perswaded those his barbarous men, not by any reason but by his authoritie only, that betwixt the Catholicks and the Arrians, there was in doctrine no difference: that they affirme the Father to



be greater then the Sonne, but yet will say that the Sonne is a creature. Like as if an hereticke Superintendent, should aske a dissembling Catholicke: doest thou beleue, that Christ is in the Sacrament? No forsooth: and saith no more, but meaneth he is not there visibly and fleshly: were not this to say as the heretikes would haue? And if some learned man would teach in this case that he might say to verie well, were it not a dānable lesson both to Maister and Scholler? Your learning and your wisdom, knoweth it were so.

But will you geue me leaue to bring one example more of the peoples dangerous error through the scandalous demeanure of Catholiques? Misinus and Vitalis sent to Constantino-ple from the Bishop of Rome, to examine the case of one Peter esteemed an hereticke, delt so coldely in the matter, and kept such familiar companie with the heretickes. *Vt ea ratione &c.* That by their meanes, many simple men were brought into error by the hereticks, who sticked not to affirme that Peter was admitted, by the Bishop of Rome to his Communion. And because I speake of yelding to Princes, the selfe same history telleth, that Acaius the Bishop of Constantinople (otherwise a worthy man) was iudged by the Councell of Calcedon, *grauissimo crimine dignus*; Worthy of a most greuous fault, because he did not tell Zeno the Emperour who communicated with Peter, the Councels sentence passed vpon him. *Cum istud si modo amaret Zenonem, &c.* When perdy,

if he had loued the Emperour Zeno, he should haue done  
 that, but he had a greater desire to satisfy the Emperours  
 mind, then to aduance the faith. He saw that the Em-  
 perour had preferred him, and therefore to gra-  
 tifie his Maiestie, dissembled what was done in  
 the Councell, and himselfe communicated with  
 him. But it was small for the Emperours ho-  
 nour, to haue such a friend that would not deale  
 plainlie, as it appeareth by the story.

Themistius the Philosopher speaking of the  
 Achaians, that applied themselues to the Em-  
 perours pleasure (Iouinianus) against their con-  
 science, saith: *Assentatores non Deum sed purpuram*  
*coluisse, &c.* That those flatterers did not worship God,  
 but the Emperour: and were like to Euripus which run-  
 neth one while this waie, an other while that waie. Vn-  
 doubtedlie, besides that dissimulation is an hor-  
 rible offence towards God, besides the cruell ex-  
 amples ministred thereby to the simple, & the  
 punishment due for so many soules miscaried:  
 vndoubtedly I say, a knowne dissembler is ne-  
 uer well thought of: yea he is alwaies secretlie  
 misliked of the same Porentats whom he thin-  
 keth by soothing and yeelding, to gratifie. And  
 it is certein, that among themselues they iest at  
 such conterfets. As Octavius Augustus drinking  
 to a friend of his, taxed one that sate present,  
 saying: *Proditionem amo proditores non laudo.* I loue  
 the betraying of treason, but I do not praise the  
 betrayers thereof.

And here I remember the terrible storie of  
 Con-

Constantinus the false Bishop of Constantino-  
 ple, who hauing yelded to the Emperour against  
 Images, and vtterly abiuring them, and consen-  
 ted to the excommunication of Iohn Chri-  
 so- roas (otherwise, S. Damascen) and other holy  
 men for the same matter, notwithstanding, fell  
 into such displeasure and disgrace, that as it is  
 long, so it is lothsome and pittifull to tell what  
 dishonorable reproche he susteined before all  
 the people where he had bene Bishop, not one  
 of them all mourning or lamenting his case, be-  
 cause of his inconstancy and dublenes: for euen  
 vntill his miserable death, the wretched man  
 sayed, whatsoeuer they would haue him, hoping  
 thereby to winne fauour, but it fell out farre o-  
 therwise. For the Wicked Emperour sending to him cer-  
 tein of his nobles, caused him to be questioned with all  
 thus: What sayest thou of our faith and the Councell that  
 we held? You beleue well, Sir saith he, and the Coun-  
 cell was good; thinking by these wordes to please the  
 Emperour: but they straight answered him, We will not  
 heare these thinges of thy polluted mouth: from hence-  
 forth therefore goe downe into darkenes, and so hauing  
 that sentence geuen vpon him, he descended into the pla-  
 ce where wild beasts vse to be kept, and there was be-  
 bedded. So that in this man (as in all double dea-  
 lers) is, and shall be verified the prophesie of  
 Sophon. 1. I will destroy those which sweare by our  
 Lord, and by Melchon: By their Lord God in hart,  
 and the Idoll, or (as in the hebrew) in their King  
 with tongue and lippes.



Contrary wise when a graue person will deale plainly and resiste the fancy of his Prince, although he might thereby incurre displeasure, that thing hath greater commodities then may easely be esteemed: that is, so glorious in heauen, and heroicall vpon earth, as might moue a man in many respects exceedingly. To omit all others, the aboue named Cōstantine shall suffice, to declare what wisdom it is, in time and place, mildly to mortifie the Princes humor, who being asked of the Emperour (named also Constantine) *Modo quid nos laderet, si dixerimus Theotòkon Christotòkon*: Well, *What hurte would it doe vs, if we should call our B. Lady the mother of Christ?* (For the Catholicks called her Gods mother, and the Nestorians would not so doe, but called her Christs mother onely.) But the Bishop, embracing the Emperour Constantine, saied: Oh my Lord haue pittie, let not that terme be vsed to thy defiling: doeſt thou not see, how Nestorius is published and proclaimed as accursed by the whole Church? Who answered and saied: I asked the questiō but for my learning only, it was but spoken to thee. Is it not very plaine here, that if the Pairiarch had soothed him in this, as he did afterwards in other things, a great parte of the world had bene in dāger of Nestorianisme? But when he heard the matter gainsayed, he excused him selfe, and was ashamed that he had moued the question: Such a vertue it is to deale discretely and religiously betweene God and Princes, that we alwaies remember; It is good rather

*ther to hope in our Lord, then to hope in princes.*

Thus I haue rudely and briefly, but truly and charitably set downe before your eies diuers examples, if it may please God to geue you heauēlie vnderstanding by some one or other of the, to see your owne faulte, and to repent before the dreadful accompt, which you must needes make so much the sooner, the elder that you are. Doe not cōceane I beseech you, that by these sundry histories, I meant to discribe your person: good Sir I pray you take me not amisse. If by the vniuersall vew of other mens naughty demeanor, you doe the better perceauē, whatsoeuer litle or great fault is in your selfe (as by the Preachers general Sermon, we doe all the better espie our owne defects) that is my meaning, that was my purpose. If my manner of vtterance doe offend, pardon lacke of skill, or thinke that I was rather occupied about the matter, then curious in the arte. If you will needes thinke that I touch you sometime more then was need: let the chidings of a frende, preuaile more with your good nature and wisedome, then the kisses of anemie.

For learning or wisedome, I am not worthy to counsell you, but of duety and good will I presume to exhort you, so earnestly as I doe sincerely honour & loue you, desiring you to consider, how much Christ hath many waies done for you. *What then will you render to our Lord, for all that he hath rendered to you? Psal. 115. Will you die*  
for

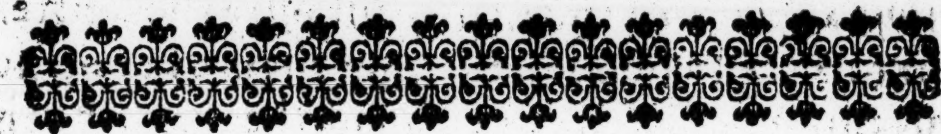
for his sake? *Spiritus promptus, caro infirma: The spirit is prompt, but the flesh is infirme.* Math. 26. That is not required at your hand. *Nondum vsque ad sanguinem resistimus: We haue not yet resisted vnto blood.* Heb. 12. Will you forsake all, and become a beggar? *Si vis perfectus esse &c. If thou wilt be perfect, goe sell the things that thou hast, and follow me.* Mar. 19. 21. But neither is that of necessitie. Will you suffer imprisonment? And at midnight Paule and Silas praying, did praise God: when their feet were fast in the stocks in the inner prison. Act. 6. But we see that many earnest Catholicks haue also their libertie. Will you goe into banishment and liue in a Catholike countrey *When they shall persecute you in this countrey, flie into an other.* Mar. 20. And yet a man with wisdom may liue also quietly at home. Will you then for Christ his sake, leaue your liuing only, and liue still worshipfully vpon your stocke? To hould your peace valesse you be vrged to confesse your faith: to prefer heresie and further it, neither by word nor deede? What may a man doe lesse that will doe any thing, for his sweete Sauour and mercifull redeemer? *What permutation shall a man geue for his soule?* Mar. 19. 16. If you had liued in the primitiue world, when you must either haue denied Christ, or suffer a long death full of exquisite torments, what would you haue done? whereas now so little losse, a little before the time, of some little temporalities, maketh you not only deny your religion, but to mainteine the contrary;



trarie; and yet you may remember well: much  
shalbe required of him that hath much. And, *Po-  
tentes potenter tormenta patientur*: The mightie shall  
mightie suffer torments. Sap. 6. And: Woe to him  
by whom scandalls come. Luc. 17. 1. And shall they not  
all know that worke wickednes, that deuour my people  
as they would eat bread? Psal. 13. And S. Austen  
saith. In Psal. 52. *Cum scis malum esse quod facis &c.*  
When thou doest know that that is ill which thou doest,  
and yet for all that doest it. doest thou not goe downe  
to hell aloue? But I will not haue you feare only;  
*Perfecta charitas, foras mittit timorem*. Perfect charitie  
casteth out feare. Wherefore, Good Sir, as you are  
not without cause esteemed wise, so employ it to  
his honour who giuerh all wisdom. Be content  
to be a foole to the world, that you may become  
heauenly wise. S. Ambrose, S. Basil. S. Chrysostome  
were wise men; thinke what they haue done long  
a goe, and would doe in your case. O follow the,  
and be not seruant to them, that are the seruants  
of naughtines: that say in effect, *Edamus & biba-  
mus, cras moriemur*. Let vs eat and drinke, for to mor-  
row we shall die. 1. Cor. 15. 32. Yf that were the way  
to heauen to follow all worldes, all religions,  
all Princes, to be still in fauour, to sleepe in a  
whole skinne, to loose nothing which way soe-  
uer the winde bloweth, suerly many men could  
wisely doe all this, that now are esteemed for  
verie fooles: but such in the last Iudgement  
shall howle & cry out for very anguish & con-  
fusion, saying: We senselesse esteemed their life mad-  
nes,

nes, and their ende without honor: Behould how they are  
compted among the children of God; and their lott is a-  
mong the Saints. Sap. 5.

This that I haue said is in truth nothing, in  
respect of the matter, but in respect of your wise-  
dome it is much. I beseech God to add more the  
I can vtter or thinke, of his holy Spirit which  
may leade you, *In semitam rectam, & ostendat tibi  
viam in qua ambules:* in the right path, and shewe  
you the waie in the which you ought to walke.  
As for me, I am in this case to you as one that  
carrieth the candle, or opening the gate before  
his master. I seeke no thanke by this my serui-  
ce, as knoweth God: onely I quake to thinke of  
my friends damnation: and therefore I crie out  
vnto you and make a noise, such as I can in this  
my infancie. *Nam neque qui plantat est aliquid, ne-  
que qui rigat, sed qui dat incrementum, Deus.* For nether  
he that planteth is anie thing, nor he that watereth, but  
he that geneth the increase, God. 1. Cor. 3. Christ our  
Saviour keepe your worship in longe and good  
health. Amen.



A  
SVRE AND CERTAINE RVLE  
FOR THE SIMPLE AND VNLARNED,  
how to discerne the false interpreta-  
tion of sacred scripture from the  
true: prouing also, that it cannot be  
the sole iudge.

*Taken out of the Apologie of that right excellent  
learned man Fridericus Stapilius, Counsellor  
to the late Emperor Ferdinandus, almost  
word for word: and exceeding profitable  
for this perillous time.*

**N**Otwithstanding all the enormities and  
absurdities ensuing of appealing to the  
bare text of scripture, heretikes seing  
themselves on euery side entrapped &  
conuicted, yet euer they play fox to the hole,  
and runne to this impudent shift to say, that the  
text of holy scripture is sufficient for all instruction and  
doctrine: that it may be vnder stood of all men, & needs  
no glosses nor expositions.

Is not this, I beseech thee good Reader, a cap-  
tious



tious and subrill shift, to thrust only the written text to the people, defrauding them of the true meaning and interpretation of the text? Euen so did the Saduces, heretikes of the old law before Christs time, as Iosephus in his Chronicles witnesseth. So did after Christ, the *Arrians*, *Dimitrita*, *Apostolici*, and many such like other heretiques, as is to be seene in S. Basil, Epiphanius, and S. Augustine.

If the text of holy writ, needeth no exposition, what ment our Sauour, when after his resurrection, *beginning at Moyses and all the Prophets, he expounded vnto them in all the scriptures, the things concerning him selfe?* Luc. 24. 25. What ment Philip, to aske the Eunuche of the Queene of Candace sitting vpon his chariot, whether he vnderstood that which he read in Isay the Prophet: and (after the Enuches answer, saying. *How can I, vnlesse some man shew me?*) Acts. 8. 31. to expound him the text, declaring the right interpretation and meaning therof?

Againe, what will they say to that which the Apostle writeth. 1. Cor. 12. 4. *And there are diuisions of graces, but one Spirit. And there are diuisions of ministrations, but one Lord. And there are diuisions of operations, but one God, which worketh all in all. And the ministration of the Spirit, is given to euery one to profite. To one certes by the Spirit, is given the Word of Wisdom: and to another the Word of knowledge, according to the same Spirit: to another, faith in the same Spirit: to another, the grace of doing cures in one Spirit: to another*

other, the working of Miracles: to another, Prophecies: to another discerning of Spirits: to another, kinds of Tongues: to another, interpretation of languages: & all these worketh one and the same Spirit, diuiding to euery one according as he will. Euery man is not a Phisician, Diuine, or Lawier, as S. Paul to the Corinthians largely declareth, taking a comparison of the bodie of man, wherein are many members, and euery member hath its proper and seuerall function: for what would be more absurd, then if the feete would play the handes, or the handes to do that which belongeth to the head?

The like reason is to be considered of functions, offices, and gifts in the gouernment of Christiã religion, to the setting vp wherof, God hath appointed diuers and sundry ministries, especially for instructing and teaching the right vnderstanding of holy scripture, that we might thereby know his will & pleasure in all things, without dout or cōtrouersie: which if euery priuat and meane man, without a teacher & interpreter, were able to vnderstand, to what purpose hath the holy Ghost giuen in his Church vnto some, the gift of Interpretation?

But what need we spend herein many wordes? Let vs reade the bookes of Moyse, the Psalmes, and the Prophers, see we not there a number of high & secret misteries, which before the coming of Christ, none almost vnderstood? And what ment our Sauour, when he said to his disciples, *To you it is giuen to know the misteries of the*

kingdom of God, but to the rest in parables, that seeing, they may not see: and hearing may not vnderstand? Luc. 8. 9. What ment our Lord in these words? True lie this, that it is a speciall gift of God, well to vnderstand holie Scripture: and that this gift was specially giuen to the Apostles, and to their Disciples and successors, which should after the, beare their roome in Christs Church. Againe, that it was enough for the people, that (as much as is necessary for saluation) they might learne of their Pastors, Preachers and Curats, the exposition of holy Scripture, by similitudes and parables, aggreable to their capacitie: which may futher be proued by diuers places of holy Scripture.

But I would here gladly aske of our new Masters, when they say that, *the text of Scripture is sufficient; that there needeth no exposition, nor glosse;* Why write they so many Commentaries? such longe glosses vpon Scripture? so many Bookes, and that without all measure? If we need no exposition, then surely all the heretiques bookes and writings be vterly superfluous, vaine, and to no purpose, but only craftie snares to catch the simple and vnlearned with all.

But to tell you plainly what Protestants meane by this subtill shift, to cleaue to the only written word, surely this it is. They would not haue the Scripture, vterly not expounded, they meane nothing so (for that indeed, nothing serueth their turne) but they would haue their ex-  
posi-



positions, & their owne maner of expounding, to be receiued and beleeued, as the very word of God. But contrariwise, when they haue to do with vs, reiecting all interpretation of Scripture, they ring their old song in our eare, *The Word of God is cleare, perspicuous and plaine; it needeth no exposition; it requireth no interpretation, ether of the old fathers, or of the Church.* Wherin you see, what their impudencie and contrarietie is. And thus much haue we said, to shew that scripture ought to be expounded, and that the bare text sufficeth not.

But here ariseth now a great question, and right worthie to be weighed. Seeing that holie Scripture must be interpreted, and that we see set abroad, many & diuers interpretations thereof, and yet in one thing, there can be but one truth; and as Scripture it selfe is vndoubtedlie true, so the interpretation thereof must be vndoubted and certaine, whether of all these interpretations, or what maner, is to be accounted for the right, proper, and vndoubted: for example. No Christian man denieth, but that these words of the last supper. *Take, eat, this is my body,* Luc. 22. be the very words of Christ him selfe: and what could be spoken more plainlie, more distinctly, more directly, then these words of Christ are?

Yet what happened? All the sects and heresies that raigne now a daies, acknowledge them for the words of God. No sect denieth them, Wher-

upon arise then these so great and horrible dissentions? Surely, not whether sect hath the word of God, but whether of them well expound it. And see how diuersly these few words are expounded. Zuinglius saith, these words, *This is my body*, are as much to say, *This signifieth and betokeneth my body*. Oecolampadius, thus expoundeth them, *This is the signe or token of my body*. Carlostadius, after this sort. *Herein sitteth my body*. Swinckfeldius, yet after another sort. *This is my spirituall body*. Luther thus. *This is my naturall body, in naturall bread*. The Catholikes haue alwaies thus expounded them. *Vnder the forme of bread, is the true body of our Lord*.

Now, what shall here a simple and vnlearned man of the contrie doe, hearing so diuers and contrary interpretations of so few words? True, if he wil here of his owne head, confer Scriptures together, and search the true meaning of these words, in scripture, and the written text, he shall be euen as wise herein, as these men aboue mencioned: who all, though by conference of scripture, yet you see how sweetly they agreed vpon the truth. Yea, if there were any certaintie in such conference (as sometimes it helpeth much) yet the simple vnlearned man, by common order of wit, shall neuer be able to finde it out. For how can the vnlearned and ignorant, iudge of that which he neuer learned? No more truly the Shoemaker is able to iudge of the Goldsmiths trade, which he was neuer practised

in. And were not that Shoemaker to be accounted very impudent, and indiscreet, who seeing two Goldsmiths, contending of the fineness of some piece of gold or siluer, would step in, and take vpon him to determine the matter betwene them? Much lesse ought the vnlearned to medle with or determine matters of Diuinitie, or take vpon them to expound the meaning of the holy Ghost.

Seing then, in worldly affaires, there can be no weightier matter, or of more difficultie, or of greater importance be taken in hande, what shall the vnlearned man doe in this case? If he may cleaue to no part at all, then must he be of no Church, but make himselfe a new sect, forge himselfe a new faith, and so at length, leese all faith & become a very Painim: which God forbid that euer any man should perswade the vnlearned vnto. If he cleaue to any part, yet is he in great danger. For almightie God commaundeth straitly by his Apostle, *that we auoid an heretike man.* Tit. 3.

Here truely the lay-man ought to take good aduise. For he is bound himselfe, *to take heed of false Prophets,* Mar. 7. & 16. least being blind himselfe, and not able to vnderstand holy Scripture, he suffer himselfe to be led of a blind guide, such as the heretike is. But how can the blind man see whether his guide be blinde or no? Truely of himselfe he cannot see it, vnlesse he hath learned of such as see well, some certaine token how to



know it. Is there then any such token or signe; where may a man seeke it? Verily the mercifull prouidence of almighty God hath not failed in this point; but hath left vnto the lay, simple, & vnlearned man, a certaine and infallible token; whereby he may (if he regard his owne saluatiō) beware of all false and hereticall corruption in interpreting Scripture.

There is no Christian man so rude or ignorant, that knoweth not perfectly his Creed, and can rehearse it frō the beginning to the ending. In the which, though euery Article ought diligently to be marked and borne in memorie, yet in this time none more, then the Article where we say . *Credo sanctam Catholicam Ecclesiam* , I be-  
lieue the holy Catholike Church . For in this word Catholike, is the verie true token and marke to know the right interpretation of Scripture by: For that is called Catholike (as S. Austine teacheth) which euery where, and at all times, is, and hath bene extant.

Then this word Catholike attributed to the Church, is that which hath continued from the Apostles time to our daies without any breach, diuision, or intermission. For such a Church did God the Father promise to his only begotten Sonne, speaking by the Prophet Dauid in this wise. *Thou art my Sonne, this day haue I begotten thee. Aske of me, and I shall giue thee nations for thine inheritance, and the vttermost parts of the earth for thy possession.* Psal. 2. Which place all holy Fa-  
thers

*'interpretation of Scripture, from the true'* 53  
thers haue so expounded, that God the Father  
hath giuen to Christ, such a Church, as should  
be spread throughout the whole world, and not  
only in Swethland, Denmarke, or Germanie. So  
the Sonne of God taking vpon him the nature  
of man, after that he had here in earth purcha-  
sed our saluation, sent abroad the holy Apostles  
as Embassadours throughout the whole world,  
to take possession of the foresaid inheritance,  
charging them in this wise, saying. *All power is  
giuen vnto me in heauen and in earth. Go yee and teach  
all nations, baptizing them in the name of the Father,  
and of the Sonne, and of the holy Ghost: teaching them  
to keepe all those things, Whatsoever I haue commaun-  
ded you: And lo, I am with you alwaies euen to the end  
of the world. Math. 28.*

In this high and weightie Embassage of our  
Saniour Iesus Christ, two thinges are especially  
noted. First, that his Apostles should goe and  
preach throughout the whole world. Secondly,  
that he will tarie with them vntill the end of  
the same. In which two points (as S. Austine at  
large disputeth against the heretiks of his time,  
lib. de vnitatē Eccles.) this Article of our Creed,  
*I beleue the holy Catholique Church*, is compri-  
sed. In which words we confesse, that the Church  
of Christ must be vniuersall, & spread through-  
out the whole world; and that from the time of  
the Apostles forward, it should continue by the  
continuall assistance and presence of Christ.

In this consideration the Apostle calleth the  
D 3 Church,

Church; the pillar and ground of truth. 1. Tim. 3. Signifying by the word ground, the largenes of Christendom; by the word pillar, the continual, euen, and vn-interrupted succession of the Apostles and their schollers, vpon whom all truth is builded. And this interpretatiō of the word Catholicke, S. Augustin teacheth in many places against the Donatists, especially in his booke, *de vnitare Ecclesie*. Therefore to denie it, were to become a Donatist, and to take the part of those detestable heretiks. And thus much of this question.

But to returne now to the true exposition of holy Scripture, euery Christian man ought not only beleue this article of the Catholike Church, but he must also be one of the same, and beleue whatsoeuer it beleeueth; expound and interpret the Scriptures, as it expoundeth and interpreteth them; condemne and reprove all such thinges, as it condemneth and reproveth. And what surer token or more certaine marke, could God giue to discern false expositions of Scripture from the true, then this article of our Creede, *I beleue the holy Catholike Church*? For when three contrary opinions, three diuers interpretations of holie Scripture are produced, whereof two are fresh and new, neuer taught nor heard of before our time; the third auncient, accustomed, and receiued of our Forefathers, deriued even from the Apostles time and continued hitherto, what lay or vnlearned man is in this case so rude



*interpretation of Scripture, from the text.*

or ignorant, but (if he list, as he professeth in his Creede, to beleue the Catholike Church which is alwaies, and in all places) may easilie iudge this third interpretation to be the right meaning of the holy Ghost, the other two, to be false and hereticall?

For the further declaration of this matter, I will recite here a storie, which I learned being a boy, and happened at Lubek. In Lubek there dwelt a rich man, whose familie and kinred was of Turing. This man being in Lubek at the point of death, and hauing no childe to be his heire, bequeathed his goods to certaine of his kinsfolkes at Turing. They shortly after this mā's decease coming to Lubek, bring with them a Proctor, who opened the will, and found there that the widow of the departed man, besides other goods bequeathed, should deliuer them 1200: shipboords cōmonly called there *Wagenschoff*. But the Proctor and heires of Turing ca-uilling vpon the word *Wagenschoff*, requised 1200. great pieces of Artillerie, saying that in their countrey, the word so signified. Neither could these men of Turing be brought frō their challenge, vntill at length the matter must be tried by iudgement.

Their Processe being long debated, & both parts heard, it was found, that the interpretation of the word *Wagenschoff* alleadged by those of Turing, was a new and strange interpretation neuer heard of before in that countrey; whereas

the widow by the consent of all the people and the whole Countrey proued, that of old time the word *Wagenschoff*, signified nothing els the shipbords, which are commonlie brought thither out of Liffand and Pole. Whereupon the interpretation of the Proctor of Turing was reiected, and laughed to scorne as new, curious, superstitious and strange. Much more ought we that are Christians do the like, in these new and strange expositions of Gods word, inuented by proud and presumptuous heretikes, detesting and auoiding them as present poison. For surelie such new forged interpretations once spread abroad, do creep like a Canker and infect daily more and more, as we see now by experience in sundry places.

Euery man now a daies calleth for Scripture: euerie man demaundeth the expresse word of God. And what I pray you can be more expresse then that which the Apostle S. Peter saith, *Vnderstanding this first, that no prophecie of Scripture is made by priuate interpretation.* 2. Pet. 1.20. In which words is to be noted, that S. Peter will haue vs first and before all other things to know, that no prophecie in the Scripture hath any priuate interpretation, Therefore it must needes be verie perillous, to beleue straight this or that interpretation, whatsoeuer we heare. For it is a common saying, it is euill toying with the eye, with ones mayden-head, and with our faith.

But many there are now adaies, which when they

*interpretation of Scripture, from the true.*

they heare contrarieties in doctrine, and diuers interpretations of Scripture, do comfort themselves carelesly in this sort. What need we passe for the contentions of Preachers, and controuersies of Diuines? Although they misse in some points, and disagree in certaine articles, yet our faith and beliefe is not broken or impaired. We in the meane season will say our *Pater noster*, our *Creede*, and the ten *Commaundements*, and peraduenture the *Catechisme* of children. As for other matters, let the learned contend among themselves as long as they list, we passe not vpon it.

But alas, O mercifull God, what a vaine comfort and pernicious perswasion is this! For what faith the Apostle S. Iames. *Whosoener* (saith he) *shall keepe the whole law, and offend in one, is made guiltie of all.* Iam. 2. 10. So is it in our faith, who denieth one article, denieth the whole. This vaine comfort taught first the *Zwinglians*: against which Luther in his last confession writing against the *Sacramentaries*, saith, that faith is like to a bell, which as long as it is whole, keepeth his true sound, but when it is any thing crazed or cleft, it iarrereth and leeseth cleane his proper tune: like as an earthen vessell, so long as it is whole and sound, is called a pot, or a crosse, or some like thing, but once cleft or broken, it leeseth his name and is called a pot-sheard.

Let no man therefore comfort himselfe with this vaine hope, that although their preachers and ministers erre in some points, yet are they  
good



good Christians in other points, for that auailes nothing. You must be saued within the Arke of Noe, or be drowned without it. There is herein no middle way. Therefore you must take verie good heed, that you be not deceiued: least the while that wantonly and negligently you hearken to euery new doctrine and forged interpretation of Scripture, that one or two new Preachers teach, you loose your soules in good earnest. Remember rather what the Prophet saith, *Euery man is a liar*. Psal. 115. He meaneth not all men together: For I for my part, and you for your part, and euery man apart may lie, erre, & be deceiued. But all good men together, that is, the whole Catholike Church of Christ, cannot erre in any article of faith. For it is builded vpon the rocke of trueth; and in consideration hereof, is called, *the pillar and ground of all trueth*. Math. 16. 1. Tim. 3.

Therefore when the simple & vnlearned man heareth sundry and contrarie expositions of holie Scripture, let him haue recourse to his faith, and fully determine with himselfe (for that he is not learned in holy Scripture) not to take any other way, or follow any other guide, then the article of his Creede, *I beleue the holy Catholicke Church*, perswading himselfe vndoubtedly, that, to be the only true interpretation of Scripture, which is Catholike: that is, which together with the written text, hath by the Apostles and their successors bene spread through the whole world, and

*interpretation of Scripture, from the time.* 39  
and continued vniforme and vncorrupted euen  
to our time.

And this only rule may serue as a buckler for  
the vnlearned man, that as oft as new Preachers  
set abroach any new and strange doctrine, then  
to thinke thus with himselfe; I am a mā vnlear-  
ned, I cannot perceiue the drift of their dispu-  
ting, I cannot iudge of their controuersie: But  
seing my Crede teacheth me to beleue nothing,  
but that which is Catholike, and hath alwaies  
bene kept and receiued in Christendome, what  
shall I do, to know whether these new preachers  
doctrine be Catholike or no?

Here this vnlearned man must remember the  
counsell of Moses saying. *Aske of the daies that are  
past, which were before thee, since the day that God crea-  
ted mā vpon the earth, and aske from one side of the hea-  
uen vnto the other: Deut. 4. & in another place. Remē-  
ber the daies of the world that is past, consider the yea-  
res from time to time, aske thy Father and he wil shew  
thee, thy elders and they will tell thee. Deut: 32.* For  
this is the true guide of a blind and ignorant  
man, to aske and enquire, what his forefathers,  
what his neighbours, what the townes & coun-  
tries about, haue alwaies obserued & beleueed,  
since the time they were first brought vp in Chri-  
stian religion, and in which they haue so many  
yeares continued.

This is the faith of that Collier, who being  
at the point of death, and tempted of the deuill  
what his faith was, answered, I beleene and die  
in

in the faith of Christs Church. Being againe demanded, what the faith of Christs church was? That faith, said he, that I beleue in. Thus the deuill getting no other answere of the simple man, was ouercome and put to flight. By this faith of the Collier, euery vnlearned man may trie the spirits of men, whether they be of God, or no; by this faith he may resist the deuill; iudge the true interpretation of Scripture from the false: and discern the Catholicke preacher, from the hereticall Minister, and the true doctrine, from the forged.

But to set this whole matter before your eyes as it were in a glasse, take this example. Suppose there came to some great citie, fise different & contrarie Preachers: as by name *Caluin a Zwinglian*, *Longinus a Swenckfeldian*, *Functius an Osiandrian*, *Illiricus a Lutheran*, and some Catholike Doctor. Suppose the Magistrates of the citie gaue these fise leaue to preach, and euery one of them to defend opely his owne priuat doctrine. What shall the vnlearned Lay-man doe here, that he follow not a blind guide, and so both of them fall into the ditch? Surely he must do as we said before. He shall first aske of Mr. Caluin, whether his doctrine be the pure and very word of God, when he teacheth that *in the supper of the Lord, not the true bodie of Christ, but only the figure of his body is there, and is giuen*. Calu. lib. contra Ioach. Westphal. Againe, that *Originall sinne is but a naturall infirmite of the mind, not guiltie of eternall damnation*.



Or else that God is the cause of the sinne of man, that God compelleth and forceth men to wickednes, blasphemies, Whoredome, theft, lying, deceit, and such other. Zuingl. lib. de baptis. cont. Urban. Reg. Calvin. lib. de Predest. Here if Calvin answer, that all this is the pure and cleare word of God; let the ignorant man aske him, in what place of the Bible, he readeth these expresse wordes. In the Supper, is not the true body of Christ, but the figure only. Originall sinne, is but an infirmitie, not guiltie of eternall damnation. Lastly, that men are constrained of God to sinne? To this Calvin will say, that although this his doctrine be not found in Scripture expressly in these wordes or termes, yet that this sence and meaning is there. Beza in defens. Calu. Marke here then that the doctrine of Calvin is not the expresse word of God, but the meaning and interpretation of it. And this loe is their first deceit.

Let the Lay-man go yet further with Calvin, and aske him whether this his interpretation be Catholike: whether that Christian Religion began with this doctrine in Germany, France, Italie, England, or any other where: whether this his doctrine was preached of the Apostles and their successours, receiued and vsed in the Catholike Church, and deriued from our Fore-fathers to vs, throughout all these contries? For I (may the Lay-man say) haue asked here of my Elders, which denie that euer they heard any such thing. I haue enquired of the cities, and coun-

countries hereabout, they know it not, but say it is new and very strange vnto them: And here Calvin cannot denie but that it is so (*and our men are not ashamed to say, that all truth bath bene lost for these thousand yeares.*) Therefore the vnlearned man may here boldly say vnto him; Well Sir, if it be so, fare-you well. I intend not to meddle with you, nor your doctrine any more. So Athanasius writeth to Epictetus the Bishop, that it is enough to answer an heretike after this sort. Epiphan. lib. 2. cont. hereses. *The Catholike Church neuer taught this, the holy Fathers neuer receiued this: Wherefore it is written, auoid the heretike man.* Tit.

§. 10.

In the like manner shall the vnlearned and lay-man behaue himselfe, with the Swenckfeldian, demaunding of him, whether this be the pure word of God, when he teacheth, *That Christ as touching his humane nature, is not a creature, but a begotten thing conceiued and borne of the holy Ghost, and that after the Ascension of Christ into heauen, his humanitie was made God, or rather was changed into God.* Swenckf. de dupl. statu Christi. Againethat, *the same power and operation which is in the word of God preached, is the only begotten euerlasting Sonne of God.* Last of all, *that all the giftes and graces of God, be parcells of the diuine nature.* For when Longinus the Swenckfeldian shall say, that these doctrines, are the very sincere word of God: the lay-man may aske him, where holy Scripture doth clearly expresse the same? To this Longinus can

*interpretation of Scripture, from the true.* 63

can make no other answer, then that, although it be not there expressed, yet it is there meant and vnderstood.

Then may the lay-man demaund, whether this meaning and vnderstanding be Catholike, and planted by the Apostles or their Schollers in Swethen and Silesia, and from thence deriued vnto our time? To which if Longinus answer, yea; then must he proue in what place of Silesia, and vnder what Bishop that happened. Which being not able to doe, he proueth himselfe a vaine fellow and a lyar. But if he say, that this doctrine vntill this time was not receiued in Silesia, because our Forefathers were not of capacitie to conceiue these high misteries: the lay-man may roundly say vnto him, auant heretike; and take this for a finall answer, *The Catholike Church neuer taught this, the holy Fathers neuer receiued this. Wherefore it is written, auoid the heretike man.*

After the same order also may the lay-man aske of Functius the Osiandrian (when he teacheth vpon these words of Hieremie: *God is our righteousness*, that man ought to be iust by the essentiall iustice of God. Osiand. de confess. doct. suæ. Hierem. 23. & 33. Againe that Christ doth iustifie vs with his diuinity only, the humanitie being excluded: and such like doctrine, which he calleth the verie expresse word of God) in what place of scripture it is read? When he answereth, that word for word it is not in Scripture, but it is a greeth



agreeth well with the meaning of Scripture. Let him be asked againe, whether this his meaning agree with the Catholike exposition of Scripture, deriued from the holy Fathers, and successors of the Apostles, & obserued hitherto continually in the Church of Christ without contradiction? Here if Functius (his conscience forcing him) do confesse, that this doctrine was of late planted in Prussia by Andreas Osiander: & although it was not vntill now reuealed, yet (according to his iudgement) it agreeth very well with the word of God and the Gospell: The lay-man may giue him the finall answere of Athanasius, *The Catholike Church neuer taught this, the holy Fathers neuer receiued this. Wherefore it is written, auoid the heretike man.*

The like answere also may be made to the strange doctrine of illiricus the Lutheran, writing, *That good workes are pernicious to saluation: That God doth iustifie men by words, and not by deedes.* Vide Amsdorf. de hac propos. Luther. in 3. cap. ad Galat. And truely this answere is of such force, and so meet for a Christian man, that vnto all hereticall interpretations, to all erroneous doctrine, yea to an Angell from heauen, that should (if it were possible) bring any new Gospell, it might be thus answered, *Away false Prophet, be thou Elias, the fift Euangelist: For the Catholike Church neuer taught this, the holy Fathers neuer receiued this. Wherefore it is written, auoid the heretike man.*

Last of all, the vnlearned lay-man may also wel demaund of the Catholike Doctor or Preacher, how he liketh the opinions of these new Gospellers? Whereunto he will answere, that he hath perceiued these new and strange interpretations of holy Scripture: and after long weighing & considering them, hath found, that they are all auncient condemned heresies; which certain new and brain-sicke men, by the instinct of the diuell, haue raised vp againe, to the vtter destruction of the Roman Empire, & our deare Countrie of Germanie. Therefore he is readie to shew by good grounds of holy Scripture, & by the right and Catholicke vnderstanding of the same, that the old Religion hitherto receiued, is grounded vpon those two pillars, and vpon them hath bene sustained from the Apostles time vntill our daies, throughout the whole corps of Christendome; & maintained sound and perfit against all busie barking of heretikes, and cruell bites of Pagan Princes.

And is not this most agreeable, both to religion and reason, that we should embrace and accept that interpretation of the holy Bible for true and sincere, which in all Churches, of all people and contries, hath bene receiued, confessed, preached, maintained, and since the Apostles time hitherto continued, as by the testimonie of auncient Doctors, we are able in all points evidently to declare? Contrariwise, may we not worthily esteeme these new doctrines, so

lately broached, proceeding from old condemned heresies, and receiued by wicked worldlie men, to be hainous heresies, and detestable de-  
ceits of the diuell?

Surely this was the chiefe and principall cause, why I accounted the diuers doctrine of Luther and his fellowes to be hereticall, and for such do vtterly forsake & detest it. This againe is the cause, why I esteeme the doctrine receiued in all Christendome, which they call the papacie, to be the only true and wholsome doctrine: because this doctrine is the Catholike and vniuersallie receiued interpretation of Scripture. But their doctrine is only their priuate opinion, & their priuate deprauatiō of holy Scripture.

I confesse I haue bene employed in the studie of diuinitie, and laboured in matters of controuersie, about these two and twentie yeares, not medling with any other worldly or ciuill matter whatsoeuer in all that time. Neither can I deny, but that I haue bene a scholler of the Lutherans, and haue so farre learned their misteries, that within these fourteen or fifteen yeares, the diuines of Wittenberg, would almost haue constrained me to be a Doctor of their Vniuersitie.

Againe, I haue bestowed much time, that I might thoroughly and substantially be learned in the Catholike doctrine; alwaies conferring the sayings and writings of both parties toge-

ther,



ther. And although I had much adoe to shift my selfe out of their craftie, captious, & contéious controuerfies, yet so soone as by the helpe of God, I attained therūto, espying the erroneous & hereticall doctrine of the Lutherans, & perceiuing the true and sound doctrine of the Catholikes, I laboured not only vtterly to rid my stomack of that poisoned doctrine of Luther, but also to auoid all companie and familiari- tie of heretikes, that I might neither see them, nor heare of them &c. Finally I am thus resol- ued, that whatsoeuer befall me, I am ready to loose body and life, honour and goods, for the furtherance of the ancient Catholike Religion. Which mind I wish may be in all others: being well assured, that whosoever is no Catholike, must needs be an Heretike, and dying so, pe- rish eternally,



CATHOLICKE  
 QUESTIONS TO  
 THE PROTESTANTS.

**I** Pray thee Protestant beare with mee,  
 to aske thee questions two or three:  
 And if an answere thou canst make,  
 more of thy counsaile I will take.  
 Many and sundry sectes appeare,  
 now in the world far and neare:  
 The Protestant, the Puritan,  
 the Calvinist, the Zuinglian,  
 The Brownings, and the Familie of Loue,  
 and many more which I can proue,  
 And the Roman Faith trulie,  
 which you doe call Papistrie.  
 These in very deede,  
 rehearse all Articles in the Creede,  
 And euery one of them saith,  
 that theirs is the Catholicke Faith.  
 How should I among all these,  
 know the truth from fained lies?  
 For euery one confesse Iesu,  
 saying that their faith is true.

To the Protestants.

But this is it that I doe seeke,  
to knowe the Church Catholike:  
The communion or the companie,  
of holie men in vnitie.

## CATHOLIKE.

**I**N your Bibles I haue read,  
the church must through the world be spread.  
For Christ his Apostles sent,  
with power and eke commandement:  
That to all nations they should go,  
to preach and to baptise also.  
Who hath done this to knowe I wish  
for that is sure the Church of Christ.  
And for example let me knowe,  
and if thou canst I pray thee shewe:  
What companie did take in hand,  
the first conuersion of our land?  
And all countries euerie where,  
throughout the world farre and neare?  
If this were not the Church of Rome  
then will I be conuerted soone.  
Saint Paul in his Epistle saith,  
the Romans had the Catholike faith:  
Saying it was renowned,  
spoken of and published,  
Through the world ouer all,  
Catholicke Vniuersall.  
If yours were euer so,  
then to your Churches I will go,



So saith the Prophet Malachie,  
 there shall be offred farre and nie,  
 A cleane Oblation and Sacrifice,  
 from the place the Sunne doth rise,  
 To the going downe of the same,  
 and what is that I pray thee name?  
 If it be not the holie Masse,  
 ile be a Protestat as I was.  
 In the eighteene Psalmes I found,  
 the whole world should heare their sound,  
 If this marke you doe not want,  
 then presentlie I will recant.

## CONTINVANCE.

**T**His is an other marke most sure,  
 the faith of Christ must still endure:  
 According as our Saviour said,  
 when for S. Peter he had praid,  
 Simon thy faith shall neuer faile,  
 the gates of hell shal not preuaile,  
 The holy Ghost your comforter,  
 Shall remaine with you for euer,  
 And I my selfe your surest friend,  
 will be with you vnto the end.  
 Saint Paul hath the like speech,  
 there shall be alwaies men to preach.  
 Apostles, Doctors, and the like,  
 in the Church Catholike.  
 If these be not in the Church of Rome,  
 then will I be conuerted toome.

V I S I B L E.

**T** His is an other marke most cleare,  
the Church of God must still appeare:  
As a Citty vpon a hill,  
seene and to continue still.  
As a light on a candle-sticke,  
such is the Church Catholike.  
Our Sauour saith if one offend,  
and will not be ruled by his friend,  
Tell the Church without delay,  
and if he will not then obey,  
Doe thou esteeme such a man,  
an Heathen or a Publican.  
Is not this the Church wherein we see,  
two hundred Bishops thirty three,  
To haue succeeded each other,  
since the time of S. Peter?  
Shew me this marke in your crue  
and I will say your faith is true:  
If it be not in the Church of Rome,  
then will I be conuerted soone.

V N I T I E.

**T** His is another marke truly,  
the Church must haue Vnitie,  
As our Sauour hath fore-told,  
one shepheard, and one fold.  
One is my Spouse, one is my Loue,

*Catholike questions*

one is my darling, and my Doue.  
This is his house, and at sometime,  
he doth resemble it to a Vine.  
His Father is the husband man,  
a branch is euery Christian,  
This is his body mysticall,  
the which he doth his kingdome call.  
Whereof S. Peter had the keyes,  
and his successors hath alwayes.  
This is the pillar and the grounde,  
wherein all truth is to be founde:  
So likewise S. Paul saith,  
one Baptisme, and one Faith:  
And one Lord Iesu,  
haue no dissention among you.  
Shew me any companie,  
that in al points doth agree,  
Except the holy Church of Rome,  
then will I be conuerted soone?

H O L I E.

**T**His you say in very deede,  
when you rehearse the Nicene Creede,  
One Church Catholicke,  
Holy, and Apostolicke.  
This is another marke truly,  
the Church of God must be holy,  
Holy Men, holy Seruice,  
Ceremonies, and Sacrifice.  
Sacraments and Holy daies,



To the Protestants  
are obserued in her alwaies.  
As for the Saints and Martirs all,  
and Virgins, which you Saints doe call,  
Whose names are in your Callender,  
when liued they, and where?  
In what religion was it they died,  
by whom were they canonized?  
If it were not your companie,  
then is your faith an heresie.

### HERETIKES.

**O** Vr Sauour warneth vs to haue care  
of false Prophets to beware,  
That in his name should come,  
not sent, yet they would runne.  
Theeues, not entring by the doore,  
that kill and steale, and keepe astoore,  
Wolues in sheepes cloathing,  
that kill the soules, and steale the tything.  
Thistles, thornes, corrupting ground,  
on whom no good fruite is found,  
Liuing after their lusts truly,  
whose God is their owne belly.  
Dogges, Foxes, Masters of lies,  
that new sectes will still deuise,  
Bringing in dissention,  
and heape to themselues perdition.  
These marks agree with you,  
more then the Pagan, Turke or Iew,  
For they deny the name of Christ.

and counterfet no Christian Priest.

You say your faith did appeare,  
for the first six hundred yeare,

But tell me if that you can,  
when Papistrie first began?

Where were the seruants of the Lord,  
that none of them durst speake a word?

Where were the feeders of the sheep,  
what were they all so sound a sleep,  
That none of them could open mouth,  
once to defend the knowne truth?

Did S. Peters faith faile?  
did the gates of hell preuaile?

Did the salt loose its fauour?  
was the Spouse out of fauour?

Was the pillar ouerthrowne,  
by whom all truth was to be knowne?

By this you would prooue plaine,  
all Christes promises to be vaine:

Saying heauen earth shall pas indeed,  
but of his word no ior we read.

Where haue you beene so long a time?  
to whom did your light first shine?

Where did your principall Pastor sit?  
who kept your keies? who fed your Sheep?

Shew some Churches you haue bilt?  
I can shew many you haue spilt.

Were all damned eternally,  
that were not of your company?

How might a man haue found you out,  
to haue triall in matters of doubt?

When

*To the Protestants.*

When no such company did appeare,  
for so many hundred yeare,  
Till Luther a lying Frier,  
on whom the Diuell had his desire,  
Brake his vowe and married a Nunne,  
and then your Heresie first begunne,  
And fauoured in Saxonie,  
by a Duke that loued libertie:  
And in King Edwards time truly  
it first infected our Country.  
For a thousand yeares you say,  
that Papistry did beare the sway:  
And during all that space,  
no Protestant durst shew his face.  
Who kept the holy Scripture then,  
from the handes of wicked men?  
Who had authority to ordaine,  
or make Priests or Bishops againe?  
For he that entreth without order,  
as a theefe doth kill and murder:  
He is a Wolfe and no priest,  
an enemy to our Sauour Christ:  
And one thing doth make me muse,  
that no Priest you did refuse,  
Odered by the Church of Rome,  
but he was accepted soone.  
If he would say your new seruice,  
he should haue a benefice:  
Without any further order,  
and accounted for the better.  
How may thee make a lawfull Priest?



*Answering againe to the Protestants.*  
If thee be not the Church of Christ?  
Answer this if that you can,  
and I will be a Protestan.  
But whiles your answere you deuise,  
I counsaile all men that are wise,  
To hold the faith maintained heere,  
the space of a thousand yeere,  
Brought to vs English men,  
by our Apostle S. Austen:  
Who from Rome was hither sent,  
when Ethelbert was King of Kent:  
Who learned his faith of Gregorie,  
which faith was kept successiuelie,  
By threescore of Bishops and three,  
from S. Peters time we see:  
Who learned his faith of Christ Iesu  
who is the Sonne of God most true.  
To him be al honour and praise,  
who doth defend his church alwaies.

The

The Approbation of the first two  
letters of M<sup>r</sup>. Gregorie Martin, and  
of the Catholique questions.

*Ego infra scriptus permisi imprimere  
hunc librum The loue of the Soule, An-  
glicè scriptum, postquam Anglorum piorum  
& Doctorum, ea in re fuisse usus concilio.  
Nouemb. 1604.*

Bartholomeus Petrus Lintrensis.  
S. Theol. D. & in vniuersitate  
Duac. Professor.

That of Staphylus, approued at Bru-  
xells, and signed

Facuwez.